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RELIGIOUS MISCELLANY.

BIBLE CLASSES.

(The following Letter has been communicated for the Recorder & Telegraph.)

Minot, Nov. 1, 1826.

REV. MR. WILBUR.—Dear Sir,—I embrace the first convenient opportunity, since I last saw you, of writing a line according to your request, giving some account of the origin and progress of the Bible Classes in this town.

You may, perhaps, recollect the occasion, which providentially brought us together, in the stage coach, on our ride to Portland, about the commencement of the present year. From your conversation with me then, and what the Rev. Mr. Jones, our minister, and I heard from you and others at the Cumberland Conference of churches, we determined to attempt something of the kind in Minot.

It was a new thing, and required to be touched with caution;—a failure would have put us back for years. After consulting with Mr. Jones and Mrs. L. it was resolved, to invite all the young ladies, in the neighborhood, to spend the afternoon and evening at our house, on the 30th of January; and they generally came. The object was gradually unfolded to them, during the afternoon, and Mr. Jones and his wife dropped into tea; after which the female domestics were invited to take seats with us. The meeting was then opened with prayer, and after some remarks by Mr. Jones and myself, and reading your "Address to a Bible class," the question was put to each separately, if she wished to join a Bible class. All assented, and all but one cordially. There was a very general and evident excitement, and many declared it was the happiest day in their lives. Thirteen female members joined, that evening, of which one was a professor of religion, and nine of the others have since made a profession; two are hopelessly pious, and one removed from the town. The meetings were appointed to be held weekly, and at the first meeting for exercise, five more joined the class, all of whom have since made a profession. On the next, five more joined, one of whom was a professor, one has since made a profession, and two are hopelessly pious. The next meeting, six more joined, of whom two were professors, and two are serious. The next, five more, of whom two were professors, and two are hopelessly pious. Afterwards, eight more, of whom one was a professor, and five have since made a profession, and one more is hopelessly pious. A considerable number have since attended, occasionally, whose names are not on the paper. During this time, four other Bible classes were formed in town, of which I am unable to state the particulars.

I return now to the males. On the same evening of the formation of the female Bible class, my overseer, understanding what was going on, in the parish, requested that the same thing might be attempted among the males. Three joined that evening, and, subsequently, thirty-four others; but from the occupation of the males, they have less leisure to attend to the subject, and the effect has corresponded. Of the thirty-seven males, of this class, four were professors, & eleven have since made a profession.

Thus we see, of the female class of forty-two, seven were professors at the commencement, leaving thirty-five; of whom twenty have made a profession, and nine others give evidence of a change of heart, some of whom it is expected will soon come forward.

But this is not all. We have reason to believe that these Bible Classes have been very instrumental in the late revival, in this place, which commenced after the organization of the Bible Classes, and by which eighty-nine have been added to the church of Christ, two backsliders restored, and a number more are expected soon to join.

Hoping these facts will encourage you to persevere in your laudable endeavours to institute Bible Classes, "knowing that your labour will not be vain in the Lord," I remain,

Yours in Christian fellowship, WM. LADD.

For the Recorder & Telegraph.

WEBSTER'S DISCOURSE.

MESSRS. EDITORS.—I have just closed the reading of "Webster's Discourse in commemoration of Adams and Jefferson." It was not till this late day, after it was pronounced, that I could lay my hand upon it. Its perusal has afforded me a rich entertainment. Nor have I lost the impression made upon my mind by the "Discourse on Bunker's Hill," and on "Forester's Day," from the same pen. It will add nothing, either to the gratification or the reputation of the author, for me to remark, that the kind hand of God is to be acknowledged, in giving to him a mind and qualifications, which so eminently fit him to instruct his countrymen, and it shall be my daily prayer, that the whole course of his doing may correspond with the pure and lofty patriotism, and the virtuous sentiments, which appear so invitingly in his public Speeches and Discourses. But I wish to put to the respected author, and through a medium that shall meet the public eye, two questions; and these, not in the attitude or the spirit of a critic, but rather of a *Moralist* who makes the *Bible* his standard.

1. What do you mean by "Nature," on the 60th page of your Discourse, of the 2d of Aug. last? The whole page is admirable. My heart melted and my bosom heaved, as I read it. But if you mean God, as it is obvious you do, why not say God? An *infidel* may use the word "Nature," to signify what Christians understand by the creative energies of Jehovah; but I think a Christian, one who receives the *Bible* as of Divine authority, cannot consistently do it. How incorrect would be the impressions upon the mind of a child, made by that course of religious instruction, in which the word *Nature*, instead of God, should be uniformly used.

2. What do you mean by the phrase on the 62d page, "*in fortune and by fate*?" When our Forefathers landed at Plymouth, they did not say or feel, that they were brought thither by *fortune* and *fate*. Suppose, as a Christian and a Father, you were greatly to explain these terms to your children; would you take the *Bible* for your text-book, or *some other volume*? And after all you could say to show their import & propriety, would it be unsuitable for your child to ask, Father, do we find such language in the *Bible*? Would Jesus Christ speak, so if we were instructing us in person on this point? No man, I presume know better than yourself the value and the influence the peculiar and pervading influence, of the religious and moral principles of the Pilgrim Fathers, upon the political institutions and measures they adopted, and upon all the subsequent

prosperity and renown of their adopted country. You have given to the public your feelings as well as your views on this subject, and in a manner, that has endeared you to every descendant of the Pilgrims, who is not a disgrace to his ancestors.

But, Sir, I do now ask you soberly, not with captiousness, what would have been the character of our Ancestors, what the character and complexion of their politics, and their civil institutions, if they had really believed and taught that "*Fortune and Fate*," guided them—that they must look to this source for all their light and wisdom, and depend upon them to bless their descendants in all future time, and to preserve, in pure & healthful operation, those principles of religious and political freedom, which were dear to their hearts, and of such mighty moment in their best discretion and judgment?

New-York, Nov. 12, 1826. J. K.

From the *Christian Spectator*.

TRANSLATION OF ECCLESIASTES, xii. 1—7.

*With a Brief Explanation of the Nature of the Image employed, and the sentiment conveyed by it.**

1 Remember now thy Creator in the days of thy youth, Before the days of evil come, Or the years draw nigh in which thou shalt say, There is no me pleasure in them;

2 Before the light of the sun is darkened, Or of the moon, and the stars, The clouds return after the rain:

3 Before the day when the keepers of the citadel tremble, The men of strength bow down, The grinders cease from their labors because they are few, The prospect from the windows is darkened,

4 The doors are shut toward the street, When the sound of the grinding is low, And one starts up at the noise of a sparrow, And all the daughters of song are hushed:

5 Also, that which is high is feared, And terror is in the way, Yea, the almond is loathed, The locust becomes disgusting, And stimulants are ineffectual; For man is going to his eternal home, And the mourners are passing in procession through the streets;

6 Before the silver chain is severed, And the golden cup dashed in pieces; The lute at the fountain is crushed, And the wheel at the eastern is broken;

7 For the dust is returning to earth as it was, And the spirit to God who gave it.

The object of the sacred writer, in the passage which I have just recited, is to enforce upon the young the importance of an early remembrance of their Creator, by a consideration of the evils incident to old age. The gloom, and feebleness, and despondency of this period of life, are arrayed before the mind in scenes of images, of remarkable elegance and expressiveness.

The first image is that of a long continued storm. Thick rain-clouds obscure the heavens, excluding the light of the sun by day, & that of the moon & stars by night. As often as a short cessation of the storm, and a momentary gleaming through of light excite hope of fair weather, so often is hope disappointed: the clouds again condense and gather blackness; which is the meaning of the phrase "*the clouds return after rain*."—At such a season, how does every thing wear the appearance of gloom; how do the spirits sink, and how does all energy of action cease! Thus gloomy thus desponding is old age. The sun light of anticipation and hope is departed and the buoyant air of youthful spirits is depressed.

The next image is that of a besieged fortress.—Many of its defenders have been slain. The enemy without threatens. All is anxiety & alarm. The keepers tremble. The strong men are reduced by watching and hunger, and are bowed down with anxiety and fear. The grinders cease from their labor because they are few. It is well known that in Palestine, and in the east generally, the grinding of corn is a domestic manual operation, performed in preparing every meal. How vivid a conception of the gloomy state of the fortress is excited at once in our minds by this simple, but picturesque allusion! So reduced is the number of its defenders, such terror has seized upon the survivors, that the most necessary occupations are suspended: even the grinders cease from their labor in preparing food. Other circumstances follow in the description, if possible, still more expressive. From fear of the enemy, they close the doors and darken the windows. Silence and terror reign. The noise of the grinding, that once denoted plenty, is now low; the melody of all the daughters of song is hushed, and now the notes of the harmless sparrow cause them to start with trepidation. No circumstances could have been selected, better adapted to produce in the mind a lively conception of the gloom and helplessness of a citadel thus deprived of its defenders, exhausted of its resources, and filled with consternation. The description is characterized throughout by a most expressive simplicity; there is nothing general, nothing unnecessary. But this whole description, elegant and forcible as it is, has been not unfrequently degraded by interpreters, in their attempts to force its several parts into symbols of some portion of the human body, or of some special feature of old age. How perfectly dignified and natural does it appear, when we regard it in a general view; considering the gloom, and helplessness, and exhaustion of advanced years!

The writer now proceeds to a literal enumeration of some of the characteristics of the aged. That which is high is feared, and terrors are in the way; that is, their feebleness caused them to shrink back from their effort to walk, especially to ascend an eminence, seems to them an arduous task. "I remember the time," said one who had attained the great age of 126 years, "when those high mountains seemed to me but mole hills." Their appetite for food has also forsaken them. The almond, once so highly esteemed, is now loathsome. The locust, a species of which is considered as a delicious food by the oriental nations, has become disgusting. And those condiments, which once had power to sharpen the appetite, are now ineffectual. Surely old age, without the favor of God, is a *day of evil*, in which, one must say, *there is no pleasure*.

To complete this highly wrought picture, several striking images are introduced alluding to the near approach of death. The parting of the silver chain or chord, by which, at oriental feasts the chandeliers were suspended from the ceiling, with the consequent destruction of the golden oil vessel; and the breaking of the wheel and the bucket, by which water was drawn from their fountains or cisterns, represent the destruction of life and the dissolution of the body; by a figure similar to that which modern writers use, when they say "*the lamp of life is extinguished*."

Youth, then, says the sacred writer, is the fitting season to enter into the service of God, and

secure his favor; when all is light and cheerful, and every power is in full vigor. Delay not till old age approaches with its complicated evils; then is all dark and gloomy, as when dark clouds, constantly returning, shut out the light of the sun, & the moon and the stars;—then all is weakness, despondency and terror, as in a besieged fortress, when its defenders tremble, its strong men are bowed down, its doors and windows are closed and barred, the noise of merriment, and even necessary occupations is silenced, and the chirping of an innocent sparrow excites alarm; the strength and appetite fail; man is about to go to his eternal home, and the mourners are about to pass in procession through the streets; the silver chain will soon be parted, and the golden cup dashed in pieces; the wheel and the urn at the fountain will soon be broken; the dust must return to earth as it was, and the spirit unto God who gave it.

Happy they who listen to the persuasive eloquence of this beautiful portion of the sacred writings! who devote the freshness and vigor of their youthful days to the service of their Creator! Then he will be their friend. His love will beam upon their souls, when the storms of adversity and darkness of age overtake them. When nature is despondent, and sinks from infirmity, a light from heaven will cheer them. And though the earthly house of their tabernacle be dissolved, they have a building of God, a house not made with hands, eternal in the heavens.

* This article and the one following were read at the late Anniversary of the Theological Seminary at Andover. They are furnished for publication at our request, as are several other pieces, which were read on that interesting occasion, and which will appear in future numbers of the Christian Spectator.

From the *Philadelphia Spectator*.

THE AVAKENED SINNER.

"What shall I do?" were the literal words which fell on my ear as I entered the hall of a friend's house. The tone with which they were spoken, was at once lugubrious, earnest and tremulous, but my reply to the question seemed to be suspended by my being ushered into the parlour. On one side of the room sat a young female, dressed in white, her arm resting on the top of the chair, and her face covered with a white handkerchief, grasped with more than ordinary tenseness by a hand almost as white, with which she was endeavouring to stem the tears that sought a natural issue under the heavy pressure of feeling with which she was now struggling. From the other side of the room, I was respectfully saluted by a man who from his dress and the peculiar serious air that sat upon his countenance, I took to be a clergyman. "Is this Lavinia?" I ventured at once to ask him, for the lady herself remained as motionless and as speechless, as if she had changed to beautiful marble. "It is," he replied, "but not the same Lavinia of whom a month ago it was said she was the most brilliant *at the dance—the belle at the ball*." Is it indeed my own mind asked itself, and a thrill of joy and gratitude leaped through my heart, while I felt at once acquainted with the stranger in black. The sympathy that weeps over the distresses of the afflicted—especially the spiritually afflicted, seeks communion with the hearts of those who having once been oppressed with the woes of life or the guilt of convicted sin, have been relieved of their burden, and from the thick darkness of "sin's shadow," have emerged to the light of hope and the substantial enjoyment of positive security. There was such a mutual secret communication between the pious stranger and myself, and although there was before us an object in such a state of grief as would have melted some and made almost any one solemn, we could not suppress a rising smile of congratulation—a smile which in my new friend was blended with a sparkling tear that failed not to call forth an answering drop in my own eye. It was not the distress of the youthful sufferer, but the anticipation of her relief that made us happy. Faith or hope or some kindred feeling gave reality to that relief, though I knew that the warmest and the brightest of such feelings had often met with a cold and cloudy disappointment. Blossoms are not fruit. Promise is not performance. Conviction is not conversion. Far from it. The fallen spirit is deeply convicted, but ah! he will never—never be converted.—The convicted sinner may however be converted. Yes, in the inexhaustible fountain of divine mercy, may he find that which shall heal the deadly plague of his soul. Happening to make this last remark at the time just mentioned—"mercy," interrupted Lavinia, "there is no mercy for me," and she sobbed as if indeed there was no mercy on earth or in heaven. "But Miss—have you asked for it?" "No," she replied, "I have not." Her tears from their very excess had now ceased to flow—"May I ask," said the clergyman, drawing near her, "how you at present feel?" "I don't feel," said she, "my heart is as hard as a stone." "How long have you been sensible of this hard heart?" "I know not"—she replied, "I am not sensible—I am an insensible wretch and shall be lost!" "Did you think so four weeks ago?" "Oh, Sir, I was then sporting away the midnight hours that should have been spent in prayer—dancing them away in the ball-room—thoughtless of God and the thoughts of hell." Midnight in the ball room! I thought within myself. Midnight in the vault of the dead! I used to tell my pious sister, who tenderly expostulated with me for mispending time and treasure in dancing, that I had serious thoughts there—as serious as any where. In truth, said I, it is a solemn place, if you please to make it so, and now with a very changed feeling I say it is a solemn place, and those who are there never fail to make it so to the eye of a pious observer.

Rational creatures playing such fantastic tricks on the brink of the grave! To see what an estimate they put upon eternal things is indeed mournful. But the sin of this and every kindred amusement excessively indulged is proved from the fact that it cannot stand the fire of the Spirit of God. The question is, may I be conformed to this world, or not? It was now no question with Lavinia. She saw by the light of the Spirit the iniquitous springs of action in the depths of her heart. There was the secret of the gay indulgences she once advocated with all the force and fascination of a mind wrought up to the highest enthusiasm of pleasure. But now her spirit condemned the whole, and she felt restless and unhappy, as one violently thrown out of her wonted sphere of enjoyment, and tossed upon strange and angry billows.

I left her distressed and uncomfited, but a few weeks afterwards attending church in the village, I saw her take her seat for the first time at the holy table, to celebrate the dying love of her Saviour. The clouds had all passed away—

the clear heaven of hope had revealed its beauty to her soul, and "thy people shall be my people and my God my God," became the passion of her heart.

J. J. J.

THE YOUNG CONVERT.

The Secretary of the American Sabbath School Union relates the following interesting story.

A little girl in the state of New York was converted to the Christian faith about a year ago, at the age of seven years, and immediately began to inquire what she should do. Her first resolution was, by little earnings, to contribute something to the Sabbath School treasury, the fruit of which has been, ever since, a punctual monthly payment of six cents; a sum, which though by itself exceedingly small, the speaker observed, had not been paid (on the average) by the Sabbath School teachers of this city.

An interest equally strong was felt and manifested by her in the salvation of individuals visiting her father's house, which had resulted in the hopeful conversion of two young women. In one of these cases she had strongly solicited the favor of her mother, that the young woman might be permitted to sleep with her, declining to give a reason for her request. It was granted, and after retiring to their chamber, she spent the greater part of the night, in the presence and hearing of her companion, at the foot of the throne of Him who is exalted to be a Prince and a Saviour to grant repentance and remission of sin. She was heard, and answered. In the other instance, under like circumstances in all respects, songs in the night season and hymns of praise from a child so young, kept her companion's eyes waking, and through grace produced that conviction, which resulted in a similar deliverance; and these two in the last great day shall be stars in her crown of rejoicing.

[Philadelphia.]

ROMISH HOSTILITY TO THE SCRIPTURES.

As a further proof of the hostility of the Church of Rome to the reading of the scriptures, it may be mentioned that one of the latest additions to the Index, or list of books, which Roman Catholics are forbidden to read, contains three editions of the New Testament in the Italian language, printed in Italy; although they are their own versions, and two of them from that of Martin, formerly Archbishop of Florence, without notes, therefore, unquestionably, not containing any heretical comments. Yet the Pope, in the year 1820, condemns these books in the following terms: "Let no one, of any rank or degree whatsoever, hereafter dare to publish, read or have in his possession the above mentioned condemned and forbidden books;" and then denounces punishment upon all who shall transgress!

[Lond. *Tract Mag.*]

THE SWEARER PUNISHED.

About three weeks ago, (June, 1826,) a servant boy, aged 14, in the parish of Swineshead, in the county of Lincoln, was ploughing for his master. The horses not moving exactly in as rapid a manner as the boy wished them, owing to the excessive heat of the weather; he began to curse and swear in a most dreadful manner at them, and to flog them most unmercifully. As their pace was not much quickened by these means, he became quite frantic with rage, and tore his hair, and continued his dreadful oaths, and upon God to *blast his limbs*. God heard and answered his impious prayer, and struck him; he was instantly deprived of the use of his limbs, and though he has begun to drag his legs with some difficulty after him, he *has never yet spoken*, (July 17;) but remains an awful monument of divine justice and of the anger of God against all swearers.

[ib.

FROM A MINISTER IN WILTSHIRE.
I feel increasingly interested in the prosperity of the *Religious Tract Society*. I have nearly 80 of the "Child's Companion," and about that number of the "Tract Magazine," every month, with which my people are highly delighted. I have sold and met with more interesting publications. If I do not much mistake, it is of the Lord, and must stand. I have had 83 little boxes made, each to contain about a dozen tracts, to lend, and after our Prayer Meeting on Thursday evenings the tracts are exposed for sale. One laborer has given away nearly five quires, which he purchased with his hard earned wages; many others in the lower ranks of life have also purchased tracts for giving away.

Was I at liberty, I would mention a most pleasant instance of benefit from the perusal of a tract; I expect many in our neighborhood will have reason to bless God to eternity for the *Tract Society*.
FR. LEICESTERSHIRE.
At Cadby I have commenced the practice of lending tracts, and exchanging them the following week. The people receive them very thankfully, and I believe read them with pleasure. If at any time any are prevented from attending public worship, they send the tracts and request the loan of fresh ones. I have had many applications for tracts; many people in Bosworth wish to lend them out weekly, but my stock is quite insufficient for this practice, yet I should like to adopt it, because I am persuaded it is very useful. I have recommended the formation of a *Tract Society* in Bosworth, that every house might be furnished with the loan of a tract every week, since there are hundreds who attend no place of worship, and some of this description have applied for tracts, and read them with the greatest eagerness. When they have been out a few times, they come back dirty and unfit for the

tending, if the Lord will, to give himself to the preaching of Christ among his people. Two or three others would willingly leave all their friends and connexions behind, to obtain a complete English education in New England, but are deficient in means.

For these reasons, Mr. Editor, we cannot but hope that the statement of your correspondent is not without foundation. It is true, indeed, we have not as yet had the sweet and soul-cheering shower of divine grace among these poor dear immortals, as Brainerd had, or as favored Utica has had; but still we desire to feel that we & "our work are with the Lord," "with whom is the residue of the Spirit." We crave the prayers of God's people. We are surrounded with temptation. Oh, pray mightily for us, ye friends of Jesus, lest we set up an idol in our own heart, while professedly engaged at the altar of the Lord. Your affectionately,

A MEMBER OF SENECA MISSION.

RECORDER & TELEGRAPH

BOSTON, DECEMBER 1, 1826.

Is it judicious to multiply meetings in a time of revival?

Thirty years ago, religious meetings were confined to the Sabbath and preparatory lectures, and occasional meetings in remote parts of religious societies. Ministers of the gospel, at least in the Congregational order, did not preach publicly and from house to house, on secular days. Our churches had few social meetings for conference and prayer; and meetings for inquiry, where anxious souls might receive appropriate examination and instruction, were unknown. In the present favored period—an age of revivals—a set time to favor Zion, ministers and Christians better realize their obligations. They who watch for souls do not imagine that their whole duty is discharged, when they have delivered their message in the sanctuary. They have compassion on the multitude that are hastening to ruin, and they go out into the highways and hedges to compel them to come in. Christians begin to realize, that they have something to do for Christ and his church. They meet, to become acquainted with each other; to take counsel together: to co-operate in their Christian duties; and to present their united supplications before God. The meetings for church business, for benevolent objects, and for devotional exercises, take up no inconsiderable portion of their time. But where the meetings are useful, a spiritual mind will count it time well spent.

As the practice of holding occasional meetings prevails extensively, even instances of no special attention, it is the less necessary to establish them when an awakening commences. A great overturn in this respect would be needful, if the Spirit should be poured out on a place where a meeting on a week day had been deemed a sin. It is to be feared indeed, that these meetings often degenerate, in a cold season, into mere formality; but we must hope that some attend on them because they love them, and sigh and cry in truth for the returning light of God's countenance, and for the displays of his glory.

If several weekly meetings are already held in a society, is it desirable to add many more to the number, when the Spirit is poured out? It is well known that this is a prevalent practice; and we apprehend we are liable to be misunderstood, if we express doubts of its propriety. Many circumstances also occur, to render this course almost unavoidable. Ministers feel the special influence, and are more willingly and entirely devoted to labor for the salvation of souls. Christians rise and trim their lamps, and inquire what the Lord will have them do. They have also, in common with others, a great desire to witness the state and progress of the work, to know who is awakened and who rejoices in hope; a desire which may be holy, or a merely natural curiosity, or a mixture of both. Whatever be the motive, it prompts many to attend social meetings, and to wish for their multiplication. And where sinners in great numbers are awakened, they are very anxious for instruction; perhaps more anxious for strong emotions, which are usually excited by preaching, exhortation, and the other exercises usual in public assemblies. From all these inducements it has been common to have numerous meetings of various kinds; in some cases, every day in the week, and even two or three in a day. Inquirers are constantly hurried from one assembly to another; or if intervals are allowed, they meet with ministers, or exhorters, or private Christians, who converse with them on their spiritual state, and keep their minds and feelings in continual agitation.

We pretend not to judge precisely, how many meetings in the week are beneficial, or what portion of time it is advisable to allot to them. We are fully convinced however, that they are often too numerous for the profit of the hearers.

In some places, more may be beneficial than in other places; and more at one time, and less at another. It will convey barely our leading idea, to say, that in ordinary circumstances we should deem one or two lectures or conferences in the week, and one meeting for inquiry, quite sufficient for awakened persons.

As professors should not attend meetings for inquiry, and as they have an appropriate duty of their own, let them hold a meeting for prayer, and wrestle with God while their pastor presses divine truth upon inquirers in a personal interview.

We protest against the inferences, which some may suppose can be fairly drawn from these remarks. We do not object to the consumption of time in religion, for the sake of having it devoted to worldly affairs. We believe, that when sinners are first roused from fatal sleep, and think on eternal things, they can have little heart for the most lawful concerns of this world; and that when they are oppressed with a load of guilt, they may sometimes be altogether incapable of attending to their vocations. Yet we should always inculcate the duty of proceeding in their ordinary duties and concerns, as far as practicable; for the soul is not confined by them, and the mind may be composed rather than hindered. We do not object to frequent meetings, from a fear that religion will be exalted out of its proper place. It is impossible that we should think more highly of the concerns of the soul, and of the things of God's kingdom, than we ought. We do not object, because we fear that

ministers will have too much labour to perform. All true ministers will love to spend and be spent for Christ and the salvation of men; especially when they have daily evidence that they do not labour in vain, and spend their strength for nought. Their strength too will be proportioned to their day of duty, far beyond ordinary expectations. They that water, will be themselves watered. Imparting divine truth continually, it will flow to them as a living stream. They will not want for subject, or matter, or expression.— Their mouth will be opened, and their heart enlarged; and they will forget the days, when the insensibility and perverseness of their hearers, joined with the deadness of their own hearts, reduced them to straits, and almost suppressed both thought and feeling. [To be concluded.]

LONG SERMONS.

Philander differs from our correspondent "Stephen," on the subject of long sermons; and considers it the duty of every minister of Christ, to devote the greatest portion of his public exercises to the instruction of his people. For ourselves, we have long thought, that both ministers and people exalt the sermon out of its place, and do not give sufficient importance to prayer and praise. It would dispense with the reading of the Bible in public, because people attend least to that part of the exercises; because those who are disposed read at home; and because those who have not God in their hearts will not profit by the Scriptures when read to them. We would continue the practice, if we could read well, for the very purpose of inducing people to attend to what they neglect at home, and of making them wise unto salvation by the simple word of God.

He thinks that those who are too feeble to attend a service of two hours, "in a warm house, on easy cushions," are too feeble to leave their chambers. A hearer in good health, if he cannot listen to a sermon for an hour, does not feel that religion is of any importance. Those who stay away, and excuse themselves on account of the tedious length of the service, only bring that as an excuse; their deceived and wicked hearts keep them away.—We think some regard should be paid to the health of some persons, who are not confined by sickness, but cannot endure what the healthy and robust can. No doubt some make long sermons an excuse for absence, who would not attend on the shortest discourse. But others might be induced to attend if they were not wearied by a tedious service, and possibly be saved from death eternal.

Philander thinks that a long sermon only will make a permanent impression; and that, like a sword, the longer it is the deeper it will pierce the hearts of the hearers. We see not the force of this observation. Nor do we apprehend that believers are deprived of their pleasure from public worship, when they cannot hear long discourses; for the shorter sermon may contain an equal portion of Bible truth with the longer; but usually they have applications from more places than they are able to supply.

SHIP; they have since harmoniously erected two neat and convenient houses, so located as to convene the scattered population.

Mr. Loring's is the only Congregational society in Buxton, and certainly it is not "small," or "unable to give" a minister "a full support." It cannot be pretended, that this society has ever made the most distant overture to Mr. Tilton to preach to them a part of the time. Its entire situation and character are totally different from those of the "small society," the "remains of Dr. Coffin's pastoral charge," spoken of in the Report. What then do the Trustees mean? Or if they have been misinformed, could he be ignorant of public and notorious facts, as to give them information so entirely opposite to truth?

The Register, however, aided by "one of the Trustees," has attempted an explanation. The amount is, that Mr. Tilton had said in a letter, "that — Esq. of Buxton was desirous of engaging him for 5 years;" "that portion of the society in Buxton" (as was fully understood by oral communication with another gentleman,) "requested, or had already requested Mr. T. to preach to them a part of time;" and "that Mr. T. would go to Buxton, if at all, by request of a portion of the people there." Now admitting that — Esq. and half a dozen more had requested Mr. T. to preach to them; still those individuals are very far from being "a small society in Buxton, the remains of Dr. Coffin's pastoral charge, and constituting a faithful band, while all the rest are scattered to other denominations, or living without the ministrations of the gospel. We believe the truth is, that strenuous efforts have been made to introduce Mr. T. to Buxton; and some measures pursued, which "a portion of the people there" would not like to have published. Let him go, if he and his friends think it best. But let not Buxton be represented as a destitute place. Let not the Evangelical Society affect to gather the scattered flock of Dr. Coffin, which is already a flourishing society. Let the true nature of the application be known, as coming from a very small portion of that same society; who are not "destitute of religious teaching" or "excluded from Christian privileges in the church" there; but who can "consciously attend the preaching of the clergyman of the town?" If Mr. T. goes, let his introduction bear its true character, as an attempt to separate Dr. Coffin's late pastoral charge, and "divide a society" which is generally united, but not able to support two ministers.

The Register states, that a missionary had been sent into Mr. Tilton's parish, by the Maine Missionary Society, without the request of his church and people. This is true. It was done at a time when Mr. T. had desisted from preaching because he was neither heard nor paid, and when it was currently reported that he was dismissed. That report was afterwards found to be incorrect, and the Missionary withdrew. That Society sometimes sends preachers to *destitute* congregations, *without* any request from them; although usually they have applications from more places than they are able to supply.

MISSIONS IN BOSTON.

On Thursday evening of last week, a meeting was held in the Vestry of Hanover-street church, which we trust will have an auspicious hearing upon the spiritual interests of the poor in this city in future, as we are sure it afforded a pleasing retrospect of past efforts in their behalf. The meeting was invited by gentlemen who are concerned in directing movements of that nature, some of whom are managers of the Boston Society for the Moral and Religious Instruction of the Poor; and was well attended. They found the society had come to an important crisis, and felt the propriety of openly presenting its wants and claims to their Christian brethren. Two circumstances had contributed to produce this crisis. One was the resignation of the Rev. Mr. Jenks, who had for a long time been their principal agent: another was the fact, that Unitarians, who had usually contributed to the funds of families. He served his apprenticeship with a gentleman, who was one of the richest men in Boston in those days.—Some years after, a gentleman of large property asked his advice respecting his duty to a poor boy, who was a servant in his kitchen. Mr. T. learned that this boy was a son of his own former master, and that the now prosperous merchant commenced his career as porter in the service of the same master.

The Rev. Mr. Jenks, who was called to the chair, introduced the business, and prayed for the divine guidance and blessing. The Rev. Mr. Winsor took a review of the proceedings of the society, with their results, concluding with facts concerning its present state, and wants, and prospects.

It was established in 1816, in compassing to more than half a population of 34,000, who it was calculated had no access to the ministry of the word. It has sought the salvation of the poor in various ways, and with various success. It paid early attention to sabbath schools, and for several years has had 800 or 1000 children under its instructions. Not a few of the teachers and pupils have become hopefully pious, and others are inquirers at the present season of revival; while their general influence, in restraining from crime, and promoting morality, is altogether incalculable. For several years, preaching has been maintained in the mission house in Bullock street, whether it was removed from the hall over Parkman's market at West Boston: also in the chapel in Charter-street, among the seamen on Central wharf, and more recently in Seastreet. The exertions in behalf of seamen have not been very successful, as might be expected from the fact that they have had but one sermon on the sabbath, and that no preacher has been devoted to them exclusively to follow up his preaching by private exertions. Yet some of this class have apparently been born into the kingdom, and merchants have said that the character of seamen has improved. The preaching in Charter-street was soon attended with a blessing, and about 20 souls brought in. This success led directly to the erection of the house in Hanover street, the formation of that church, the settlement of its pastor, and the gathering of that congregation on which the showers of grace are copiously descending. The operations of this society have also led to the erection of the house in Green-street, recently dedicated and opened, and to which, with a church gathered under his hand, the society has now relinquished its long tried agent and preacher.

The laborers employed by this society first

sought out the situation of poor children as growing up in ignorance, and their representations effected the establishment of primary schools, which now carry the means of instruction to all the poor throughout the city. Their labors and researches prompted the formation of the Marine Bible Society. They had an important agency in forming the establishment at South Boston, for the reformation of juvenile offenders. They contributed directly to the erection of the Penitentiary Females' Refuge, by which many of these outcasts from society have been restored to their friends, and some have partaken with Magdalene in a Saviour's forgiveness. The manifest fruits of their benefactions and labors in the period of ten years, were an abundant compensation, and an encouragement to persevere, and to abound yet more and more.

It is the wish of the managers, to appoint one permanent agent in place of Mr. Jenks; to maintain one preacher exclusively for seamen; to have occasional assistants, for supplying the various chapels; and to enlarge their sphere of operations, according to the wants of thousands who are perishing in sin. They have used 700 dollars borrowed from a permanent fund; and are 900 in debt. They want 3000 dollars, to carry on the operations of the coming year, and confidently appeal to the benevolent for their contributions.

The Rev. Mr. Green addressed the meeting. He wished to have several missionaries employed, but did not desire to have the present ministers released from labor. He would have them labor, & preach, and pray, and toil, till they should wear out and sink into the grave. He would lay upon them all which they can sustain. But he would have others employed, to do what they are unable to accomplish. He would not have private Christians released from labor. He would that those young men, who are the comfort and joy of their pastors, and to a great extent the hope of the church for other generations, should continue and increase their labors in sabbath schools; for with nothing to do, their own graces would decline, and their light go out.

The Rev. Mr. Beecher exposed the inefficacy of all kinds of government, of science, and of every other means, to purify society, and render the social state safe and happy, till we resort to the application of gospel truth. This alone is a remedy that reaches and purifies the heart; and till this is done, there is no reformation. This society has taken the only course, which can be effectual for the end desired; and this course is evidently sanctioned and succeeded by the blessing of heaven. He urged several motives for increased exertion;—one of which was the constant vicissitudes of human affairs. If we are prosperous or wealthy now, we may this evening be making provision, that the gospel may be preached to our children or other descendants, in poverty and wretchedness. He hoped, therefore, that that provision would not be stinted and niggardly.

S. Hubbard Esq. was glad to see the pastors of our churches go forward in every evangelical enterprise, and was happy to acknowledge the obligation of private Christians to give them efficient aid. He believed that one principle of the gospel will be much more urged than it has been, and more intensely felt; the principle established and exemplified by our gracious Lord, "that it is more blessed to give than to receive." He could bear testimony to the vicissitudes of human affairs. A man called on him a few evenings since, to solicit a pittance to obtain lodgings for the night; in whom he discovered a companion of his youthful days, a son of a former rich neighbor of Mr. Hubbard's father.

J. Tappan Esq. confirmed the statements of others in regard to the usefulness of the society, and the urgency of its demands for help. He too had known some striking reverses in the situation of families. He served his apprenticeship with a gentleman, who was one of the richest men in Boston in those days.—Some years after, a gentleman of large property asked his advice respecting his duty to a poor boy, who was a servant in his kitchen. Mr. T. learned that this boy was a son of his own former master, and that the now prosperous merchant commenced his career as porter in the service of the same master.

W. Ropes Esq. urged the importance of the old supporters of the society continuing their large donations, while many others should come in and help enlarge the sphere of operation; while the Chairman and Dea. Vose stated, that a few individuals had been the principal donors, giving from 20 to 100 dollars each per annum.

The Chairman felt that this occasion must be deemed one of peculiar gratulation to himself, while the efforts in which he had long had an agency were recounted, and their extensive effects were gratefully acknowledged. It was, however, in view of his deficiencies and imperfect services, the most humbling moment of his life; and he would delight to ascribe all the good which had resulted to the rich mercy and grace of God. He made a pungent appeal in behalf of neglected mariners, and urged the absolute necessity of having one man whose whole time and strength should be devoted to them.

A subscription of \$1500 was made at the meeting, and the papers will be circulated among others who were not present.

LIBERIA.

We are happy to correct a mistake which has been introduced into public papers respecting the extent of the mortality among the emigrants from New-England. In letters from Mr. Ashmun, the Governor, to a friend in this vicinity, dated June 21st, and August 2d, in which he declares that it was his "uniform determination to state all the facts" which relate to the health and interests of the Colony, and which the friends of emigrants and of colonization could feel a desire to know,—he tenderly alludes to the disastrous fate of the Vine's company and specifies the number who had died to be *fifteen out of the thirty-four*. He expressly adds, at the latest date, that the survivors from New-England were more decidedly convalescent than in June.

"And how, my dear sir, will the good people of New-England interpret the dispensation? What practical inference will they draw from it?"

All sensible and good people the world over, however related separately to the different objects of the age, will I doubt not reward and esteem it much alike. And I am persuaded the people of New-England, particularly, soundly and reason too justly to give way to this disappointment of their hopes in calculating to make their minds. To the patrons of colonization and under the same date, I can say, "Of 139 persons, natives of your State, who sailed from Norfolk, 20th February last, several of them in bad health, not an individual has suffered much from sickness in consequence of their emigration to Africa. And the health of all the valetudinarians of the expedition is either materially improved or wholly re-established. All have felt more or less severely the usual symptoms of fever, ague, and prostration of strength, necessarily attendant on the revolution which the animal system is obliged to undergo on its transition from a temperate to a tropical climate. But from this slight indisposition all were so far recovered at the end of two months after their arrival, as to proceed to occupy their lands, on which they have been diligently employed ever since. Most of them have now cleared their building lots and nearly completed the temporary houses in which it is usual for the colonists to lodge themselves for the first twelve months,—at the end of which term any industrious man, with the aid received from the public store-house, may have built one of permanent materials and workmanship."

"It would be a rash conclusion of our North-Carolina friends that no emigrants from that State will be destroyed hereafter by the climate of Africa; and why not equally wide of all sober calculation in our New-England patrons to determine, from a single experiment, that one half of their emigrants shall be cut off in the first six months?"

"I have not left my room for a month, suffering the effects of a bruise I received on the 13th of April in forcing a landing at Trade Town; but I have the satisfaction to look occasionally through my window upon a prosperous and happy Colony. The Rev. Mr. Holton has sunk at last, in spite of our nearly confirmed hope of his recovery. He expired in peace with God and man and his own conscience on Sunday, July 23d, 3 P.M. He suffered little at any stage of his illness, and seemed from an enlightened faith in the promises of God most perfectly resigned to his pleasure throughout."

A FESTIVAL PERVERTED.

Exodus 22: 6. *And the people sat down to eat and to drink, and rose up to play.*

This is recorded of the Israelites, after they had made and worshipped the golden calf; and their conduct was worthy of the god they worshipped. They sat down to eat and drink, not that sober, temperate, thankful manner, which the feast of the Lord requires; but with rioting and drunkenness. They rose up, not to rejoice in the Lord, and employ their renovated strength in his service, but to play; to dance and sing; to divert themselves with games and pastimes, and probably to indulge in gross sensuality. Those who have the light of the gospel are far more suitable, to transgress after their manner, by converting religious festivals into scenes of excess and licentiousness.—The people of this state, and some others, profess to consecrate one day of the present week to thanksgiving, and praise, and holy rejoicing. But is there not, in the customary scenes of this day, too great a resemblance to the conduct of ancient Israel at the foot of mount Sinai? We hold a public conclave, to sing the praise of God, and recount his mercies. We go home to take the blessings of his hand, and consume them upon our lusts. An unfeigned participation of his bounties is not improper, if it serve to enhance our gratitude, and give us a deeper impression of the divine goodness. But thanksgiving, and not intemperate feasting, is the business of the day; praise, and not sinful mirth, is our duty and our privilege. And if our feasting usurps the principal place, is conducted in a wrong spirit, and closes in frivolous diversions, in ungodly mirth, or in surfeiting and drunkenness, it cannot be an acceptable feast to the Lord.

Our rejoicing is evil, and our feasting is sin, if we feast immoderately or intemperately. The gift of an abundance, does not confer a license to gorge ourselves on the bounty of heaven, and pamper our bodies for an early grave. We sin, if we eat and drink unjustly; indulging in superfluities and luxuries, with the property of other men; defrauding our creditors, keeping back the wages of those who serve us, or eating the bread of idleness. We sin, if we partake of our feast unthankfully; coldly acknowledging the goodness of God, and being glad to receive his favors, while our hearts do not glow with grateful emotion, nor cheerfully render back and consecrate to him what we receive at his bountiful hand. We sin, if our feasting is accompanied with frivolous mirth. True thanksgiving may be accompanied with joy and gladness; it is naturally expressed in songs of exultation and holy triumph. But let not the song of the drunkard mingle with the praises of the saints. Let not the music of the giddy and the sensual be heard, when we celebrate the mercies of our God. On this hallo day, let not the viol, and the tabret be in our feasts. That feast is sinful which is attended with *idolatry*: when we glory in our elegant dress, our sumptuous tables, or our storehouses full of all manner of wealth. Do not some make feasts, more in honor of their friends, than to the praise of God! Is it not evil, when they would rather dispense with all right emotions of heart toward God, than have one article of an entertainment wanting or misplaced?

We sin, if we partake of the feast *imperitively*. What can the continued revolter do, but sin? If he refuses the bounties of God, he is sulky and ungrateful. If he takes them, and rejoices in them, and renders a selfish gratitude, and yet does not turn from his evil way, he treasures up wrath, and his feasting is but preparing the way for wailing and gnashing of teeth. So *without faith* it is impossible to please God, either in duties or enjoyments. We are to do all things in the name of the Lord Jesus, giving thanks to God, even the Father, by him. We sin against God and the brethren, if we partake of divine bounties, *without compassion to the needy*. Is it the will of God, that we should be satisfied with his gifts, and still hoard up, for years and ages to come, while others are wretched and we heed it not? If not, when we go our way

INTEMPERANCE.

Our readers are apprized of the formation of a society, called *The American Society for the Promotion of Temperance*. It has not existed many months, its organization was not in a very public manner, and its operations thus far have not been numerous or imposing. We understand, however, that the small number of gentlemen thus associated have been maturing their plans, and preparing for action. We understand that the Rev. JUSTIN EDWARDS is engaged, to present the subject to the community, to some extent, as an incipient measure; and that it is hoped his efforts will prepare the way for employing and supporting a General Agent, whose whole time shall be devoted to the service of the society, and on whom its operations will principally depend. The business of such an Agent will be, to collect and diffuse information on the ruinous sins of intemperance, and all subjects connected with the evil or its remedy; to awaken public attention to it, and rouse the sober and moral portion of the people to the danger, and thus arrest its progress.

Mr. Edwards preached on the subject in Park Street Church, on Sabbath evening last. The weather was stormy, and the audience not large. As he will plead the cause of the society in other places, probably in a similar strain, we think it improper to give an abstract of his sermon, farther than to excite a wish to hear it. We may venture to assure our readers in other places, that if they shall have the opportunity, they will not regret taking some pains to hear it. They will hear some appalling calculations, but not visionary, of the number of drunkards in our country, and of the vast expense of drunkenness. They will hear some forcible reasons against the use of spirituous liquors by the temperate, and for their setting their faces with one consent against the insidious progress of intemperate habits. For the intemperate men, who are already sold to this beastly & deadly lust, there is scarcely a ray of hope. But temperate men can stay the plague where it is, and in one generation banish the iniquity from our country.

MANUAL OF MUTUAL INSTRUCTION. By William Russell, Editor of the American Journal of Education. Boston, 1826.

This little book has lain upon our table for several weeks, while absence and multiplied engagements have prevented us from giving it the perusal it merits. Even now we cannot peruse it thoroughly, weigh its contents leisurely, and present our readers with a full and satisfactory review of its object and the way it proposes for attaining it. We cannot, however, longer delay to say a few words to introduce it to our readers.

The mode of instruction called the Lancasterian or British system, the Monitorial or the Mutual, has been introduced in New-England only in a few instances. A few schools are regulated entirely on this plan; while others connect this system in part with the old methods. This book presents the outline of a school, where the plan is in full operation: "consisting of Mr. Fowle's Directions for introducing in common schools classification, order of exercises, miscellaneous directions, system of rewards and punishments, objections to noise in Monitorial schools considered, advice to school committees." This part comprises 34 pages. An appendix of 87 pages is chiefly historical; concerning "the general advantages of this system, with a sketch of its progress; the Primary schools of Holland, and the Monitorial schools of Great-Britain; the Monitorial schools of New-York, New-Haven, and Albany, with three in Boston; concluding with an essay on Mutual instruction in Colleges."

We are decided and ardent friends of education; and, so far as we understand the subject, are rejoiced at the introduction of the Monitorial system, and the increasing favor with which it is received. We have no doubt that a "Manual" of this kind, will be a very useful assistant to teachers, who adopt the system wholly or in part. We had supposed, however, that teachers on this plan must have themselves been taught in this manner. As this work contemplates the "introduction of the system into common schools," we have been induced to inquire whether it will supersede the necessity of such training to the business. Will our common country school masters, by aid of this book alone, be able to arrange their schools on this plan during the present winter? Though its "directions" are explicit and particular as to the principal movements, will not a beginner be often at a loss, particularly in regard to lessons and recitations? Will he find it easy to adapt himself to movements so entirely new to him, and of which he has had no sample before him? And without a thorough knowledge of his business in the instructor, will our common schools be easily reduced to the precision of the Monitorial system, to the "halt, front, dress," of military tactics?

This is the principal difficulty we anticipate, and this may be more imaginary than real. If our teachers were first taught, we should rejoice in the general adoption of the plan, and the general diffusion of the benefits which this system secures. We are persuaded that ignorance of the subject is the occasion of existing prejudices against it. There is also an unfounded notion prevailing that this mode of instruction is adapted only to large schools, and therefore is a saving of time and expense only in large towns and cities. But it is "equally applicable to small schools of 30, or large ones of 300 or more;" and though it is a great saving of expense, yet "a far greater benefit is the more thorough and practical education" acquired, where "every child before he leaves the school is employed as a teacher."

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From Mr. Brigham's Report of the State of Religion in Spanish America.

"At the moment the sun sets, the great bell of the cathedral strikes a single stroke, and is slowly followed by all the churches in the city, thus continuing the solemn sound for one or two minutes. On hearing the first sound from the cathedral, as it were a voice from the sky, every man, woman and child, drops all employment, every couch stops, all on horseback dismount, every head is uncovered, and the streets hushed to the stillness of the grave. Look around on the multitude, and every lip is whispering its evening prayer, every thought directed *professedly* up to Him, who has given them the blessings of another day. Did not the next moment of mirth, and their general immorality, show that this service is performed with thoughtless formality, it would be a service truly useful, as well as striking, and I have sometimes wished that it were introduced among us, where we have too many, who seldom pray, or think of the great Giver of all our mercies."

Benevolent Spirit of the Bible.

In Maine, and the eastern part of Massachusetts, many clergymen have made life members of the American Colonization Society. The Rev. Asa Cummings, of North Yarmouth, Maine, in acknowledging the receipt of \$80 from the Females of his Bible Class for this purpose, observes, that, "as the fruit of Bible Class instruction, it is peculiarly gratifying; and he could not justify himself in withholding from the public so just and beautiful a comment on the words, 'who is my neighbour?'" Are there no Bible Classes in Vermont that will "go and do likewise?" The Society is now

in great want of funds, to enable them to send out a few of the many who have applied for a passage to Liberia this season. Among the applicants are a large number of slaves, who will be made free by their masters as soon as the Society is ready to transport them. Let it be remembered that THIRTY DOLLARS is now more than sufficient, in this way, to give a SLAVE his FREEDOM, and to place him among his fellows in a prosperous, well regulated, and Christian community, in the land of his fathers.

[Vt. Chron.]

For the Recorder & Telegraph.

The Religious Charitable Society of Worcester County met in Northborough, on the 30th of September last. The meeting was rather thinly attended, but all present manifested an unabated attachment to the great and benevolent objects of the institution. The business of the society was conducted with perfect harmony, and with much apparent interest and devotedness to the cause of Christ. The following brethren were appointed Officers for the ensuing year:

Rev. JOHN CRANE, D. D. President.
Rev. ELISHA ROCKWOOD, Vice President.
Rev. Enoch Pond, Secretary.
Rev. JOSEPH GOFFE, Treasurer.
ROBERT B. THOMAS, Esq. Auditor.
Directors.
Rev. JOHN BOARDMAN,
Rev. JOHN MALTBY,
Dea. DEXTER FAY,
Dea. JUSTIN ELLINGWOOD.

This Society is authorized by its charter to receive and appropriate money for any religious charitable object, according to the wishes of the donor. Its resources, from year to year, have been principally expended in charitable education; assisting feeble churches; and in affording aid to foreign missions. To the Board of Commissioners for Foreign Missions it has been, for many years, in fact, an Auxiliary. It only needs more liberal support, in order that it may be a more efficient Auxiliary, in nearly all the leading objects of religious charity.

The receipts of the present year, beginning Sept. 20, 1826, are from the following sources:—

Wm. Moore & wife, \$2 00 Ward Monthly Con. \$12 45 Military Branch, 32 00 A Friend of Missions, Missions Fund, So. 64 20 Wm. H. Smith, 5 00 Southw. Branch, 63 50 Northbridge (for Jevs.) 7 00 Northbridge & Berlin do. 34 00 Col. Fletcher, in do. 3 00 Northbridge Fem. Ch. So. 3 26 Uxbridge Branch, 21 00 Princeton Branch, 13 50 Contribution in do. 11 87 Princeton Fem. Soc. 17 60 Contribution at the an-Holden Branch, 18 00 nual meeting, 14 10 Ward male & fem. Br. 46 03

The Treasury is still open, to receive and apply all that the benevolent are disposed to give for the promotion of any object of religious charity.

JOSEPH GOFFE, Treasurer.

LINCOLN COUNTY CONFERENCE OF CHURCHES, ME.

There are five churches in this Conference constitute of pastors. Except in two or three cases, there has been little, during the year past, of the nature of a revival, within the limits of the Conference; and in only one has there been any considerable addition to the church. The church in Topsham has received an addition of 30, and ten others have hope. A year ago, this church consisted of 16 members, of whom only 2 were males. In Edgecomb, there had been indications of a revival for several weeks prior to the meeting of Conference, which was Oct. 5. The church in Georgetown and Phillipsburg were expecting an addition of 7, and others were inquiring. The Christian Mirror, from which we obtain these notices, contained the Address of Lincoln Conference to the churches, some weeks ago; and strongly urges that those addresses and narratives should be read to the individual churches, and that a meeting for that purpose would be a quickening, searching season.

MAINE BRANCH.

In the State of Maine there is a Branch of the American Education Society. The last Mirror contains an appeal to the public in its behalf, following up the recent call from the Secretary of the parent Society. This branch has 10 beneficiaries; 8 members of College, 2 preparing for College, all "well reported" by their instructors. At their last meeting the Directors borrowed money. The annual payments of the members will not meet the demands on the treasury, and unless liberal donations are received in the course of another year, the operations of the Monitorial system, to the "halt, front, dress," of military tactics?

This is the principal difficulty we anticipate, and this may be more imaginary than real. If our teachers were first taught, we should rejoice in the general adoption of the plan, and the general diffusion of the benefits which this system secures. We are persuaded that ignorance of the subject is the occasion of existing prejudices against it. There is also an unfounded notion prevailing that this mode of instruction is adapted only to large schools, and therefore is a saving of time and expense only in large towns and cities. But it is "equally applicable to small schools of 30, or large ones of 300 or more;" and though it is a great saving of expense, yet "a far greater benefit is the more thorough and practical education" acquired, where "every child before he leaves the school is employed as a teacher."

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[Miss. Her.]

The Synod of North Carolina informed the Synod of Kentucky, at their late meeting, that that institution could support itself, if a fund of 25,000 dollars were raised for the salary of its President, for which about 14,000 were wanting. The members of the Synod gave their individual notes, in the course of one hour, securing upwards of 10,000 dollars. The Synod passed an act, for the establishment of a Theological Seminary at Danville, connected in part with the College, & to be under the care and direction of the General Assembly.

Synod of Kentucky.—Fifteen schools for people of color are now in operation within its limits, according to a recommendation of the Synod last year; and much is doing for the same object, in a less public and formal manner. One of the most odious features of the system of holding slaves is, that self defense has required the masters to keep them in profound ignorance. The prospect is encouraging, when they begin to impart knowledge.

THE SYNOD OF NORTH CAROLINA.

As we learn from the N. C. Telegraph, consists of 5 Presbyteries and 57 ordained ministers; and have under their care 131 congregations; 8 licentiates, and 11 candidates. 84 churches are regularly supplied with preaching, and 47 are destitute. The only revivals noticed, are those in the Presbytery of Orange, already published in this paper. Benevolent institutions are generally supported in the churches.—The Synod, at their late meeting, formed a union with the Synod of Virginia, in the support and government of the Theological Seminary in Prince Edward County, Va. A gentleman of Philadelphia, who was providentially present during the discussion of the subject, gave \$1000 towards a permanent fund for Professors.

Synod of Virginia.—The Synod of Virginia, having received reports on the state of religion from its several members, presents to the churches under its care, the following condensed abstract of intelligence: "During the past year the borders of our Zion have been enlarged; many new churches have been formed; seven ministers ordained; seven candidates licensed, and 18 young men are now preparing for the sacred office. But notwithstanding this increase of our territory, there is yet a large portion of our State presenting a scene of spiritual desolation, mournfully destitute of regular churches and an enlightened ministry. Many congregations are without pastors; they have none to break unto them the bread of life, and loudly call, 'Come over and help us.'—Family Visitor.

Revivals.—The Western Recorder informs, that there are some hopeful appearances in Albany; that the work at Troy is still increasing in extent and power; that the town of Hector presents some favorable appearances; that there is a powerful revival in Ithaca, which has been some time in progress; and that 40 persons were lately admitted at one time to Mr. Lansing's church in Auburn.

Several weeks ago, says the Editor of the Richmond (Va.) Family Visitor, we stated that the Methodist congregation in this city, had been blessed with a shower of divine mercy, and that more than fifty persons had been added to the Society. We are now able to state, that the number is more than twice as great, and still increasing. The Baptist and Presbyterian churches are also in a considerable degree animated by the same spirit, and a number have already been added to each, of such as we trust shall be saved. Many more are inquiring the way to Zion, and the prospect of a great gathering of souls is encouraging.—The same paper states, that there is a prospect of an extensive revival in the Presbyterian church at Lynchburg.

INDIAN EDUCATION.

A number of individuals in Poultney and Castleton, Vt. have formed the design of supporting two Indian youth through a course of studies, preparatory to the practice of physic. They were induced to do this by the account which the Rev. Mr. McCoy, missionary at the Carey station, gave, some time since, of the suffering brought upon the natives by their ignorance of the healing art. The professors of the Medical Institution at Castleton have generously offered to give the two boys the advantages of their instruction gratuitously, and it is intended to return them to their people with all the skill and advantages of regular bed physicians, and to make all the blessings of that civilization they will naturally acquire in such a course.

Indians.—The Baptist State Convention of New-York have three mission stations among the Indians in that state. The one at Oneida, has a school of about 40 scholars. Mr. Jesse Eliot has lately been ordained pastor of the church and takes charge of the school. At Tonawanda, there is a school of 19 scholars, under the care of Mr. Abd Bingham. Seven persons have professed faith in Christ, the year past. At Squawky Hill, on the Genesee river, a station has been lately commenced by Mr. Ransome Howe, who has about 18 scholars.

GOOD HABITS FOR CHILDREN.

An association of families has been recently formed in East-Windham, New-York, with a view to aid the American Board of Commissioners for Foreign Missions, embracing all the children, as well as parents, of each household. The adults agree to pay into the treasury yearly, twelve and a half cents. For each of their children, down to the smallest, the parents agree to pay one half of that sum.

SABBATH SCHOOL OPERATIONS.

It is well known, that the American Sunday School Union is calculated to embrace different denominations of Christians, and that several are actually connected with it. The Episcopal Church, however, forms a distinct society, at the late session of their General Convention in Philadelphia. It consists of the bishops, the deputies to the General Convention, and the clergy of such Sunday schools as may become auxiliary by paying two dollars and sending their official documents. The presiding bishop is president, the other bishops vice presidents. These with the treasurer and secretary, and 50 clergymen and laymen, elected by the convention, and some others, form a board of managers. An executive committee, however, has the charge of the business to be done. The society meets triennially, and has the inconvenient name, of "General Protestant Episcopal Sunday School Union." W. R. Whittingham, of N. York, is Secretary.

The Albany Sabbath School Society has under its care schools containing by the best estimates about 1762 children, and taught by about 193 teachers exclusive of officers, making an increase since the last year of about 6 schools, 63 teachers and 742 scholars; but about 290 of these scholars are from places without the city of Albany. Efforts are now making to establish a system of Sunday Schools throughout the country of Albany. A schoolman whose heart we trust prompts him to undertake this labor of love, is now on a tour through the different towns, intending to establish Sunday Schools in every spot where children can be assembled for the purpose—in several places he has already established them.

ALBANY GAZETTE.

FOREIGN MISSIONS.

The Synod of Pittsburgh have resolved, to recommend to the churches under their care to promote the objects of the American Board of Commissioners for Foreign Missions.

A Mariners' Church was opened on Sunday last, in Philpot street, Baltimore, with a sermon from the Rev. Joseph Eastburn, the venerable Pastor of the Seamen's Church in Philadelphia.

The Baptist Convention of New-York employed 17 missionaries, in various parts of that state, in the course of the year past; and expended \$3361, in the prosecution of various objects.—The Register, a religious paper published at Utica by the convention, has 2500 subscribers, and the number is constantly increasing.

Colored Females in New-York.—A Society has just been formed in New-York, entitled, The African Female Tract Association, auxiliary to the American Tract Society. The Board of Managers, with the exception of the Directress, consists wholly of colored females.

By a letter from Mr. Edward Robinson to Professor Stuart of Andover, dated recently at Paris, we learn that one of the young men in the Missionary Seminary at Basle, (Switzerland,) was about to embark for this country, to be Professor of Sacred Literature in the Lutheran Theological Seminary at Gettysburg, Pa.—*N. Y. Obs.*

A second edition of Mr. Ellis' "Tour around Hawaii," with additions, is about to be published in London. The first edition was published in this country & England about simultaneously.—*ibid.*

A translation from the Greek of St. Chrysostom on the Priesthood, by Rev. Henry M. Mason, of Fayetteville, N. C. is just published by E. Littel, of Philadelphia.

The Synod of Kentucky have resolved to appropriate their funds for Missionary purposes, to the American Home Missionary Society.

For the Recorder & Telegraph.

MESSRS. EDITORS.—Christians from a distance on visiting Boston, often inquire for a religious Boarding House, in a central situation. Some can answer the inquiry; but few comparatively, among the great number of professed Christians who come to the city, are aware that such a house may be found. I beg leave, therefore, to inform such persons as may wish to know, that there is a Boarding House near the centre of business, which is conducted on strictly religious principles, and where the persons travelled or sojourner may enjoy the privileges of Christian society and social worship. It is kept by Mr. BINGHAM, No. 14 Milk-Street, a short distance below the Old South Church. These Christians can generally meet with religious people from various parts of the country, and spend the time profitably, free from the noise and confusion which are common in public houses. These Christians and others can separate themselves from the society of the profane and thoughtless, and learn much that pertains to the interests of Zion.

AMHERST.

Buenos Ayres.—Last week, when we mentioned the departure of Mr. Torrey, we called him "a missionary from the American Board." We did so, because he was going as a Presbyterian preacher to a foreign land, and because we knew that no society in this country sends missionaries of that denomination, besides the American Board. We learn, however, from the Missionary Rooms, that Mr. T. is not sent by them; but goes on his own responsibility, by invitation of Mr. Parvin, to preach to English and American residents. It is well known, that the Board sent Messrs. Parvin & Brigham to South America, in 1823, to explore the country; and that Mr. Parvin is now a professor in a College at Buenos Ayres, and Mr. Brigham one of the secretaries of the American Government, and the situation of the people, do not yet present facilities for the introduction of the gospel among the natives.

ORDINATIONS.

At Theophilis, [South Africa,] on the 14th of March, 1826, Mr. PETER WRIGHT, as a missionary of the London Missionary Society, Reading the Scriptures and Prayer by Mr. Ayliffe, Reading Method of Charge by Rev. Mr. Hobart, a missionary of the London Society; Sermon by Rev. Mr. Barker, a missionary of the same Society; Concluding Prayer by Rev. Mr. Duxbury, of the Baptist connection. About 30 Europeans were present.

No. 9th, Rev. JOSHUA A. CLAYTON was ordained to the work of the gospel ministry, and installed over the congregation in Ellishill, Jefferson county, by the Presbytery of St. Lawrence.

At Durham, N. H. as an Evangelist, Nov. 14, Rev. DANIEL D. TAPPAN. Sermon by the Rev. F. Burt, of Durham.

Installation.—Nov. 22d, Rev. STEPHEN CROSBY was installed Pastor of the Church and Society in Granby, Turkey Hill, Conn.

The Rev. ELI MOODY was installed at Northfield, over the Trinitarian Church and Society in that place, on the 22d of November. Introductory Prayer by Rev. A. Gates of Montague; Reading of the Scriptures and Prayer by Rev. Mr. Allen, of Southbridge; Sermon by Rev. Mr. Van Brunt, field, from Jezreel 23: 22; Charge by Rev. Mr. Leonard, of Sturbridge; Fellowship of the Churches, by

POETRY.

For the Recorder & Telegraph.

CHARITY:

At times I've boldly tried to scan
The works of God's creation o'er,
To view the wide extended plan
Upheld by his Almighty power—
And I was proud that I alone
Could soar so high above my kind
That I could fathom things unknown
Or mould them out to please my mind—
Then have I wished to find a spot
Where I might weekly cast my lot
And c'en forget that I had been
A fellow e'en to thoughtless men ;
Where each eternal, endless day,
Responsive with the glorious ray
Of God's own brightness, would impart
A holy feeling to my heart,—
Would purify each wandering thought
And make me live as mortals ought;
Dependent on the abundant love
Of him who dwells in light above.—
There could I linger long and trace,
In fancy wandering free as thought
Or as the breath of heaven, a race
Of beings bright as innocent,
Whose souls with virtue were content,—

—Whose hearts are pure, and I could note
Their every thought and act to be
The impulse of divinity ;
For I have look'd on man, and found
Each centered in his narrow self,
And every wish was strongly bound
In glory, honor, sordid self,
In sensual pleasure, joyous mirth,
And all the trifling things of earth,
And left their Heaven, their God alone
As things for scorn to glut upon,—
And when they sunk beneath the rod
Of chastening mory, they did seem
Almost to turn and curse their God—
They would blasm him and not be hem.

Cold sickening fancy linger here !
Was this a feast for her to taste ?
Oh no ! she'd hide the tricking tear
Which flowed for sin and sorrows past,
And weeply raise her eye to heaven
And hope that all might be forgiven.—

But is there no redeeming spot,
Whereon a pardoning grace might rest ?
From which the stain of shame to blot
By Lourdes' heaven's serene beneath !
There is ;—sweet smiling charity,
And heaven born hope, and holy love
And kind compassion's radiant eye,
The melting voice of sympathy,
All, all are tokens from above.

All ! I have watched with jealous care
The flickering passions of the mind
To note if aught was worthy there
Of heaven, if aught to good inclined—
And I have found it—it was when
One beggar, with suppliant tread,
Came to the door of virtue—their
She of the open palm, and eye
Of liquid tenderness went forth
To scatter blessings on the head
Of aged poverty ;—and worth
Sat smiling ;—this was Charity.

PERCY.

For the Recorder & Telegraph.

PERMANENT FUNDS.

Nothing is more common than for men to draw wrong conclusions, and to imbibe unreasonable prejudices, in consequence of not exercising a proper discrimination. Things good in themselves, and capable of becoming distinguished means of usefulness, are regarded with jealousy, or entirely rejected, because they have sometimes fallen into improper hands, and been perverted. It is thus we hear revivals of religion condemned, on account of the wildness and extravagance with which, in some instances, they have been unfortunately connected; and the whole body of believers denounced as deceivers because a few among them have proved to be hypocrites. Even religion itself has been charged with being dangerous to society, because it has sometimes been made a tool of by political demagogues, to accomplish their designs against the state. Every one sees that what is wanting to keep the mind from such sweeping conclusions, is a little discrimination, united with candor.

Now is there not sometimes exhibited the same want of discrimination, in remarks which are occasionally made about permanent funds? Permanent funds have been perverted in frequent instances—therefore it is concluded that they ought never to be established. But so they have in frequent instances been appropriated faithfully, and by the same rule they ought to be universally established. A wise man will reject both these conclusions, and make a discrimination between those objects which need permanent funds and cannot be well supported without them, and those objects which do not require such aid, but can be better promoted by annual or occasional contributions. It would be difficult to persuade a wise general, that large and expensive fortifications ought never to be erected, because the enemy might gain possession of them by fraud, or seduction, or treachery, or violence, and "turn their guns upon their retreating builders." Yet similar to this is the advice which is sometimes given concerning permanent funds.

It is also said, that it is difficult to invest permanent funds so as to render them secure and productive. But are they of course rendered safe and productive, by not being invested at all? Are not individuals liable to losses and total failures, as well as companies, and even "Banks"? Or is the security given by one, necessarily greater than that which is given by many?

It is further said that "if these funds are always to remain, and the capital never to be used, then the capital will of necessity be lost?" This is a discovery. And pray what becomes of the capital, when the donor retains it in his own hands, and gives only the income? Is it not lost, in the one case, as really as in the other? But does a man who lives upon the interest of his property, consider the capital as lost? At well might it be said, that the farmer has lost his farm, because he consumes only what he raises upon it, and not the farm itself.

But it is thought that there is an alarming propensity, in this age, and in this country, to establish every thing upon the basis of permanent funds? Where? and for what, unless it be in founding academies, colleges, theological seminaries, and other institutions whose object is substantially the same, and which, therefore, it is found most convenient and useful to support, in part at least, in the same way? Most of these institutions are struggling with poverty, and with perpetual difficulties growing out of their straitened condition. It would seem as if the only fear which could, at present, be reasonably entertained concerning them is, that their funds will not be large enough to give them any solid foundation to stand upon. Other institutions & societies of a public benevolent nature are not prone to seek such support; and not one tenth, if

one twentieth, part of their revenue is derived from this source. But if an individual donor prefers to give his money to a permanent fund his wishes are gratified, and it would be unreasonable to debar him of the privilege. Nor is there any cause to fear lest the present generation will do so much, that generations to come will have no occasion to give. It is much more probable that they will smile at the narrowness of our views concerning the work to be done. One would imagine that so long as our disbursements for the conversion of the world do not equal the expense of a single 74 gun ship, and all our permanent funds for supporting religious charities do not equal the capital invested in one manufactory which might be mentioned, and both do not amount to probably more than 2 per cent on what is yearly expended for the single article of ardent spirits, we need not fear that there will be any excess of liberality, in giving to any funds, whether permanent, or not, which are consecrated the service of Christ and his church. Let a wise discrimination be made in respect to the objects which require a permanent support, and let every precaution be taken to guard them against perversion which prudence or experience can dictate; and every friend of Zion may safely leave the event with him who watches over the interests of his church with infinite concern, and who, there is reason to hope, is employing these very means to fulfil his promises of mercy.

For the Recorder & Telegraph.

PREACHING AND PRACTICE.

A respectable father became impressed with the truth that intoxicating liquors, for men in health, are not only needless, but hurtful. He labored to impress this truth on the minds of his neighbours. He proved to them, in various ways, that the use of liquors is exceedingly injurious; and urged them to abstain from it. But said one, Do you not, at times, have wine upon your dinner-table? He answered, I do. Well, said the man, You must not then preach to us, against drinking rum; for it will do no good. Men must practise, as well as preach.

A minister once preached an excellent sermon against intemperance. At the house where he put up, was an intemperate man. He was at meeting and heard the sermon. At the close of the public service the minister returned to the house, and was furnished by the head of the family, as was once the fashion, with spirituous liquor. He drank, and the intemperate man drank. On Monday, the intemperate man, as usual, made his way to a store for the purpose of procuring his favorite draught. But, said the merchant, Did you not hear Mr. —'s sermon yesterday? I did, said he, and an excellent sermon it was; but when he got home, we offered him some spirit, and he drank, and I drank, and it passed off very finely.

Now, although that man seemed to like the sermon well, he evidently liked the practical application better. What good did the sermon do? And what good can any sermon, on that subject, with such a practical application, be expected to do? None: for ministers, no less than farmers, to preach effectually, must practise, as well as preach.

CURRENTS OF THE OCEAN.

New York, Oct. 26.—To the great assiduity of Major Rennel, practical navigators are soon to be indebted for new charts of the currents in the most frequented parts of the ocean.

From Capt. Sabine's summary of the currents experienced by H. B. M. ship Pheasant, in a voyage from Sierra Leone and New York, it appears that the equatorial current between Manzanilla and St. Roque, was 99 miles in 24 hours.

The equatorial current is formed by the drift water, impelled by the trade winds in the southern Atlantic, toward the eastern part of the Gulf of Guinea, where it is met by the opposing waters of the Guinea Current. This accumulated drift water then streams off in the direction of the Equator, and being fed by the drift from the south east, pursues its course across the Atlantic to the coast of South America, proceeds along the northern coast of Brazil to the Gulf of Mexico, and raising the level of that sea, lays the foundation of the Gulf Stream. In its course across the ocean, its northern limit is in the 2nd and 3d deg. of south latitude.

The equatorial and Guinea currents exhibit the astonishing phenomena of parallel streams in contact with each other, and flowing with great velocity, side by side, in opposite directions. Their courses continue parallel to each other, and to the land, for above a thousand miles, and vessels proceeding in either direction, placed in one or the other, will be aided in their progress forty or fifty miles a day, or retarded to the same amount. The advantage of being able to discriminate which current a vessel is in, is therefore of great importance, and this is made obvious by the difference of temperature, the Guinea current being 10 or 12 degrees warmer than the equatorial stream.

On the 10th of September, 1822, Capt. Sabine discovered a sudden and great discoloration of water from the mast head, in 5 deg. S. N. lat. and 50 deg. 28' W. long., which proved to be the stream of the river Amazon, preserving its original impulse, unmixed in a great degree with the waters of the ocean, 300 miles from its mouth. The greater specific gravity of the latter allows the waters of the former to flow over its surface; and the line of division is as distinct as though they had been different fluids. The first fall of the Amazon into the sea is in a north east by east direction, but it is deflected by the pressure of the waters and current on the eastern side, so as to seek the Lord shall not want any good thing. Many are the afflictions of the righteous, but the Lord delivereth him out of them all. He keepeth all his bones, not one of them is broken. The Lord redeemereth the soul of his servants, and none of them that trust in him shall be desolate."

If you feared God, then would you love, fear and obey your parents; and the Scriptures say this is right. Did you never read, "The eye that mocketh at his father, and despiseth, to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it?" (Prov. 30, 17).—How wicked it is for a child not to obey his parents, but to be obstinate and disobedient! Such children do not fear God; if they did they would obey his command, and fear and love their parents. But they who fear God, are meek and humble and affectionate and obedient to their parents. How excellent an example has Christ set to Children! Though he could dispute with the learned men, so that they wondered, at twelve years of age; yet, as soon as his mother called him, he went home with his parents, and was subject unto them.

If you feared and loved God, you would keep his commandments, and flee from sin. You would be sober-minded, and avoid evil. As David says again, verses 13, 14, 16, 21, "Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it." The face of the Lord is against them that do evil; to cut off the remembrance of them from the earth. Evil shall slay the wicked, and they that hate the righteous shall be desolate." You would not, if you feared God, give way to anger; you would no more quarrel and wrangle with your companions, and call hard names; but be at peace with all. Because he that loves and fears God, loves his brother also. And "the fear of the Lord, that is wis-

BOSTON NEW MARKET HOUSE.

In Common Council, Monday, Nov. 13.—The Committee for the extension of Faneuil Hall Market made a full report of their proceedings; they stated that the whole of the funds which had been placed at their disposal amounted to \$1,141,272 33.

Of this, was paid in Cash By the issue of Stock

\$552,977 33
605,475 00
\$1,141,272 33
The expenditure of the above amount was as follows:
For Land \$879,754 69
For professional services of sundry counsel, including all law charges, 2,351 63
For filling up docks, &c. 42,878 78
For paving streets, 11,598 64
For common sewers, reservoirs, &c. 2,484 13
For the Market House, 149,158 75
For interest of money, 46,979 84
For miscellaneous expenses, 6,565 87

Total, \$1,141,272 33

The available funds of the committee they state as follows: The committee have paid over to the City Treas.

in notes of hand, &c. secured by mortgage, \$219,709 82

A good demand for surplus State sold, 615 37

Interest due by the City to this committee, 4,945 55

\$224,370 74

They have vested in the City a tract of land north of North Market street, bounded on Ains.-st., Rockwell-st., a new street 40 feet wide, & Second-st. 50 feet wide, & two other lots, containing 26,517 square feet, estimated at \$4,500,000 00 per acre, the present income of which is \$6,000 per annum, estimated at

100,000 00

\$124,370 74
Which sum of the available funds being deducted from the amount of the City Debt contracted by this committee, viz. \$603,475 00, leaves the sum of \$184,104 26, as the whole amount of money paid by the City, for the Market Lot, and six new streets, including the building of the Market House.

The committee further state that on comparison of the annual interest payable, with the annual income receivable, by the City, the result will be quite favorable in a financial point of view.

Interest receivable on notes of hand &c. above, \$11,109 23
Rents of lower floor and cellars of Market House, 26,000 00
Income of Wharf, 6,000 00

\$43,109 23

Defect annual interest on the City Debt above mentioned, 31,622 95

Leaving annual gain, \$11,486 28
If the interest of the probable sales of land north of North Market-st. be added, say 6000

And the rents of the chambers over the new Market House, estimated at 3000—\$5,000 00

5,000 00

The annual gain will be the sum of \$19,486 28
A sum sufficient (or nearly so) to pay the interest of all the other City Debts.

The committee go on to state their views on the subject of the rents of the old market house which they believe may be made as productive as it was before the new one was built, if the City Council should direct on employing it in this manner. The report is long, and is accompanied by documents from the City Treasurer's and Auditor's offices in support of the financial statements. It was read and ordered to lay on the table, and be printed for the use of members.

Massachusetts State Prison.—From the annual Report of the Warden to the 30th of September, 1826, it appears that the balance in favor of the sum of the convicts, and above the ordinary expenses of the prison, is \$9,719 17 cents. Of this number, \$3,611 80, has been paid on account of two new stone sheds of the new prison, leaving a balance in favor of the Prison of \$4,197 37. The number of convicts, on the 20th September was 313, who were thus employed: 105 sane-cutters, 21 jumpers, 35 calico makers, 26 brush-makers, 6 whitewashers and tinsmiths, 3 shoemakers, 1 correlative printer, 7 coopers, 10 weavers, 5 blacksmiths, 3 cobblers, 13 tailors, 8 oakum pickers, 9 cooks, 10 washers and waiters, 3 barbers, 26 on the new prison, and 8 on the new stone sheds; 10 were in the hospital, and two confined in the cells; 50 of the convicts are black or coloured, and 50 are white foreigners, of which 15 are English, 16 Irish, 6 Scotch, and 4 French.

Vermont State Prison.—We find in the Patriot an abstract of the number of prisoners in the State Prison, October 1, 1826, made by the Warden. The whole number of prisoners now confined is 133. Of this number, 23 were convicted in Rutland, 18 in Addison, 18 in Franklin, 18 in Windsor, 16 in Chittenden, 13 in Bennington, 7 in Orange, 5 in Windham, 5 in Caledonia, 4 in Washington, 2 in Orleans and 2 in Essex counties. 51 are confined for theft, 19 for horse stealing, 16 for counterfeiting, 12 for burglary, 11 for forgery, 6 for rape, 4 for manslaughter, 3 for arson, 3 for assault with intent to murder, 2 for perjury, 1 for polygamy, 1 for assault with intent to ravish, 1 for burglary and theft, and 1 for swindling. Only 25 of them were born in this State. The age of the youngest was 15, and there are three who were over 60 years of age when committed. There are 7 negroes and 2 mulattoes. Two females, one white and one black.—*Vermont Aurora.*

CHILDREN'S DEPARTMENT.

THE FEAR OF THE LORD.—NO. III.

A public Address to Children, from Psalm 34: 11.—Come ye children, hearken unto me; I will teach you the fear of the Lord."

But you may wonder why I should want you to fear God so much, and ask what good it would do you? I will tell you what you would do, if you feared God.

1. You would be happy. You would not be troubled then about finding pleasures and good things on the earth so much, for you would have as much as you wanted in your own mind. God would be with you, and you would have great joy and peace in him. If you were sick, or troubled any way, you would still be happy, because you would find God making all things work together for your good. You would not then be afraid of man, of terrors by night or by day. You would not then be much afraid to die, because God would be with you, and you would know that you were going to live with Christ in heaven. As David says in this Psalm, verses 7, 10, 19, 20, 22, "The angel of the Lord encampeth round about them that fear him, and delivereth them. The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing. Many are the afflictions of the righteous, but the Lord delivereth him out of them all. He keepeth all his bones, not one of them is broken. The Lord redeemereth the soul of his servants, and none of them that trust in him shall be desolate."

2. If you feared God, then would you love, fear and obey your parents; and the Scriptures say this is right. Did you never read, "The eye that mocketh at his father, and despiseth, to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it?" (Prov. 30, 17).—How wicked it is for a child not to obey his parents, but to be obstinate and disobedient! Such children do not fear God; if they did they would obey his command, and fear and love their parents. But they who fear God, are meek and humble and affectionate and obedient to their parents. How excellent an example has Christ set to Children! Though he could dispute with the learned men, so that they wondered, at twelve years of age; yet, as soon as his mother called him, he went home with his parents, and was subject unto them.

3. If you feared and loved God, you would keep his commandments, and flee from sin. You would be sober-minded, and avoid evil. As David says again, verses 13, 14, 16, 21, "Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it." The face of the Lord is against them that do evil; to cut off the remembrance of them from the earth. Evil shall slay the wicked, and they that hate the righteous shall be desolate." You would not, if you feared God, give way to anger; you would no more quarrel and wrangle with your companions, and call hard names; but be at peace with all. Because he that loves and fears God, loves his brother also. And "the fear of the Lord, that is wis-

dom, and to depart from evil is understanding." Lying for instance, you would totally forsake; and stealing, and cheating, and all such things. For God sees you, if man does not; and if you feared him, you could not do them. And any thing that is wrong you could not do, when you are alone, any more than you could before men; because God is there, and sees and knows all you do, and wish, and think. And if you feared God, you could not take his holy name in vain. I hope there are not many present who ever did this; for it is a most shocking thing to bear a child swear! But such things have been, and I do not know but some of you do it. God knows. And if you do not repeat, he will bring you into judgment. But if you could learn to fear the Lord, you would never speak another wicked word; because it is offensive to him; and he is very angry with such; and all swearers and liars shall have their part in the lake which burneth with fire and brimstone.

4. If you feared God, you would avoid bad company. A good child would almost as soon go among a parcel of bears and wolves, as he would among a number of lying, swearing, quarrelling children; because he is afraid they will make him as bad as themselves. Children learn a great many wicked things one from another. Therefore parents should be